

"I Kissed a Girl and I Liked It"

Part I- Sexual Orientation

Family and Consumer Sciences
Summer Conference 2009

Presenters:
Melodie Garcia
April Stevenson

Program title credited to song by: Katy Perry

Guidelines for Dialogue

- Speak only for yourself
- Respect each other
- Listen to each other
- Do not interrupt another person who is speaking
- Agree to disagree
- Avoid invalidating the experiences of others
- Agree to disagree

Guidelines for Dialogue

- Consider how people's positions are shaped from their experience and those of their communities
- Avoid trying to find right or wrong answers
- If you have a reaction to something, think about why that is or where from where that reaction may be coming

Line Game

- Statements will be read and you will be asked to come to the line in the room
 - An activity of self-disclosure
 - You decide if you which to disclose information
 - Be respectful of all participants
-
- Reflection Time

Words We've Heard

- That's so gay!
- She's a Lesbo.
- Are you bi?
- Stop being Gay
- Faggot
- Fag

These words are not intended to do harm.

They are to point out the realities of our Classrooms.

Prejudice is born in ignorance. Tolerance is born in education.

Statistical Facts- Suicide

<http://gaylife.about.com/od/gayteens/a/gaysuicide.htm>

Lesbian, gay, bisexual, transgender and questioning youth are up to **four times** more likely to attempt suicide than their heterosexual peers, according to the Massachusetts 2006 Youth Risk Survey.

A 2007 San Francisco State University Chavez Center Institute study shows that lgbt and questioning **youth who come from a rejecting family are up to nine times more likely to attempt suicide** than their heterosexual peers. And for every completed suicide by a young person, it is estimated that 100 to 200 attempts are made (2003 Youth Risk Behavior Surveillance Survey).

What do we do.....

Where do we go.....

"This issue is not about a 'different' way of life; it is about life itself. I know that every teacher and every parent in this Commonwealth fundamentally agrees that no young person -- gay or straight -- should be driven to take her or his life because of **isolation and abuse**. This is a tragedy we must all work together to prevent. We can take the first step toward ending gay youth suicide by **creating an atmosphere of dignity and respect for these young people in our schools**.

Governor William F. Weld, speaking at a Gay and Lesbian Youth Commission Teacher Training, Arlington Street Church, June 30, 1993.

What do we do.....

Where do we go.....

- Recognizing our own biases, prejudice and knowledge or lack thereof
- If you are not part of the solution, you are part of the problem
- How to address issues or problems

In the end we will remember not the words of our enemies, but the silence of our friends.

-Dr. Martin Luther King, Jr.

DOES IT REALLY MATTER?

Written by an anonymous high school student

My father asked if I'm gay
I asked, "Does it matter?"
He said, "No, not really"
I said, "Yes"
He said, "Get out of my life"
I guess it mattered.

My boss asked if I'm gay
I asked, "Does it matter?"
He said, "No, not really"
I said, "Yes"
He said, "You're fired faggot"
I guess it mattered.

My friend asked if I'm gay
I asked, "Does it matter?"
He said, "No, not really"
I said, "Yes"
He said, "Don't call me your friend"
I guess it mattered.

My lover asked, "Do you love me?"
I asked, "Does it matter?"
He said, "Yes"
I told him, "I love you"
He said, "Let me hold you in my arms
For the first time in my life, something matters.

My God asked me, "Do you love yourself?"
I said, "Does it matter?"
He said, "YES"
I said, "How can I love myself? I'm gay"
He said, "That's the way I made you"

Nothing will ever matter again.

Resources

Utah Pride Center
www.glccu.org

The Human Rights Education Center of Utah
www.hrecutah.org

Teaching Tolerance
www.teachingtolerance.org

Southern Poverty Law Center
www.splcenter.org

Thank you!

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In our Classrooms

- Wetback
- Cracker
- Mogley
- Black Monkey
- Spic
- Terrorist
- Nigger
- Oriental

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They are to point out the realities of our Classrooms.

Being "Nice" is not Good Enough

It's not *nice* if you are a student of color attending school in a state that refuses to shine a light on the problem of institutional and systemic racism. It's not *nice* when you attend inadequately funded schools and learn that the Legislature has passed a bill that jeopardizes badly needed federal funding. Respect is earned. *Nice* is relative.

Enrique Aleman
University of Utah Assistant Professor
Printed in Salt Lake Tribune 2005

Racism as a White Problem

Racism is a white problem in that its development and perpetuation rest with the white people. Whites created racism through the establishment of policies and practices that serve to benefit us and continue to oppress people of color. It is perpetuated by whites through our conscious or unconscious support of a culture and institutions that are founded on racist policies and practices.

White Awareness: Handbook for Anti-Racism Training by
Judith H. Katz

What do we do.....

Where do we go.....

- Recognizing our own biases, prejudice and knowledge or lack thereof
- If you are not part of the solution, you are part of the problem
- How to address issues or problems

What are we teaching?

The function of education is to teach one to think intensively and to think critically. Intelligence plus character—that is the goal of true education.”

—Dr. Martin Luther King, Jr.

Resources

Diversity Inc
www.diversityinc.com

The Human Rights Education Center of Utah
www.hrecutah.org

Teaching Tolerance
www.teachingtolerance.org

Southern Poverty Law Center
www.splcenter.org

Multi-Media Used

- Song: Where is the Love by Black-Eyed Peas
- Song: Free your Mind by En Vogue
- Movie: Maid in Manhattan
- Movie: Freedom Writers

What do we do...

Where do we go...

Thank you!

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Social Identity Groups

Social identity groups are based on the physical, social, and mental characteristics of individuals. They are sometimes obvious and clear, sometimes not obvious and unclear, often self claimed and frequently ascribed by others. For example, government agencies, schools, and employers often ask an individual to claim a racial identity group or simply ascribe one to an individual based on visual perception. Other social identities are personally claimed but not often announced or easily visually ascribed such as sexual orientation, religion, or disability status. Some are permanent and unchangeable while others are transitory or can be altered.

For the purpose of this exercise please identify the memberships you claim or those normally ascribed to you. Below are examples of social identity groupings. As in almost everything involved in diversity and multiculturalism, these terms and their meaning are matters of disagreement, debate and contestation. So feel free to use your own language for your identities.

Gender	Female, Male, Transgender
Sex	Man, Woman, Intersex
Race	Asian/Pacific American, Native American, Latino/a, Black, White, Bi/Multiracial
Ethnicity	Irish, Chinese, Puerto Rican, Chicano, Italian, Mohawk, Jewish, Guatemalan, Lebanese, Afro-Caribbean, African-American
Sexual Orientation	Lesbian, Gay, Bisexual, Heterosexual, Queer
Religion	Hindu, Muslim, Buddhist, Jewish, Christian, Catholic, Protestant, Pagan, Agnostic, Atheist
Socioeconomic Class	Poor, Working Class, Lower-Middle Class, Upper-Middle Class, Owning Class
Age	Child, Young Adult, Middle-Age Adult, Elderly
Ability	People with disabilities (cognitive, physical, emotional, etc.), Able-bodied Temporarily able-bodied
National Origin and Citizenship	United States, Nigeria, Korea, Turkey, Argentina, etc.
<p>Target Group: social identity groups that are disenfranchised and exploited</p> <p>Agent Group: social identity groups that hold unearned privileged in society</p>	

Social Identity Profile

Reflection Questions

1. The memberships of which you are most aware:
2. The memberships which you think about the least:
3. The memberships that give you the most power and privilege in society:
4. The memberships that have the strongest effect, positively or negatively, on the way you see yourself as an educator:

Social Identity	Group Membership and Thoughts
Gender	
Sex	
Race	
Ethnicity	
Sexual Orientation/Identity/Attraction	
Religion/Spirituality	
Social Class	
Age	
Ability	
Nation(s) of Origin and/or Citizenship	
Other	
Other	

Comparison of Dialogue and Debate

Dialogue is collaborative: two or more sides work together toward common understanding.

Debate is oppositional: two sides oppose each other and attempt to prove each other wrong.

In dialogue, finding common ground is the goal.

In debate, winning is the goal.

In dialogue, one listens to the other side(s) in order to understand, find meaning, and find agreement.

In debate, one listens to the other side in order to find flaws and to counter its arguments.

Dialogue enlarges and possibly changes a participant's point of view.

Debate affirms a participant's own point of view.

Dialogue reveals assumptions for reevaluation.

Debate defends assumptions as truth.

Dialogue causes introspection on one's own position.

Debate causes critique of the other position.

Dialogue opens the possibility of reaching a better solution than any of the original solutions.

Debate defends one's own positions as the best solution and excludes other solutions.

Dialogue creates an open-minded attitude: an openness to being wrong and an openness to change.

Debate creates a closed-minded attitude, a determination to be right.

In dialogue, one submits one's best thinking, knowing that other peoples' reflections will help improve it rather than destroy it.

In debate, one submits one's best thinking and defends it against challenge to show that it is right.

Dialogue calls for temporarily suspending one's beliefs.

Debate calls for investing wholeheartedly in one's beliefs.

In dialogue, one searches for basic agreements.

In debate, one searches for glaring differences.

In dialogue, one searches for strengths in the other positions.

In debate, one searches for flaws and weaknesses in the other position.

Dialogue involves a real concern for the other person and seeks to not alienate or offend.

Debate involves a countering of the other position without focusing on feelings or relationship and often belittles or deprecates the other person.

Dialogue assumes that many people have pieces of the answer and that together they can put them into a workable solution.

Debate assumes that there is a right answer and that someone has it.

Dialogue remains open-ended.

Debate implies a conclusion.

Adapted from a paper prepared by Shelly Berman, which was based on discussions of the Dialogue Group of the Boston Chapter of Educators for Social Responsibility (ESR). Other members included Lucile Burt, Dick Mayo-Smith, Lally Stowell, and Gene Thompson. For more information on ESR's programs and resources using dialogue as a tool for dealing with controversial issues, call the national ESR office at (617) 492-1764.

Differentiating Dialogue From Discussion: A Working Model (Kardin and Sevig, 1997)

Discussion

Discussions are often conducted with the assumption of an equal "playing field," with little or no acknowledgement of status and power differences in the room.

Discussion can occur with social inequities and problematic power relations active and uninterrupted during the course of discussion (e.g., individuals with privileged social identities dominating the discussion).

Individuals may engage in a *discussion* without an awareness or understanding of how the content of the discussion is related to the personal experiences of those in the room.

The impact a *discussion* has on individuals in the room is often identified and processed outside of that room with individuals other than the discussion participants.

In *discussion*, emotional responses may be present but are seldom named and may be unwelcome.

Discussion tends to contribute to the formation of theoretical community—what society in general needs to understand to exist as a collective.

Discussion is often aimed toward the identification and expression of generalities, frameworks, and collective truths.

Discussions are often conducted with the primary goal of increasing clarity and understanding of the issue with the assumption that we are working with a stable reality.

The goal of individual contributions to *discussion* is to say the "right" (intelligent, polished, etc.) thing.

Dialogue

In *dialogue*, these differences are key elements in both the process and the content of the exchange.

Dialogue breaks down and becomes untenable if such processes are not interrupted and addressed.

In *dialogue*, personal experience is one of the key avenues through which participants deepen their understanding of conceptual and political issues.

In *dialogue*, our goal is to identify, express, and work with as much of the impact of our exchange as we can in the moment and to bring the other after-effects of our dialogue back to the dialogue process.

In *dialogue*, emotional responses are honored and highlighted as important information that can be used to deepen our understanding of personal issues, group dynamics, our content, and the implications of our exchange.

Dialogue works to form active and immediate community among the specific individuals in the room.

Dialogue works to uncover specificity, contradictions, paradox, and a deeper understanding of and respect for one's own personal reality and reality as it is experienced by others.

Dialogue may promote understanding and clarity but is often aimed at disruption, disequilibrium, confusion, and the destabilization of personal and collective realities.

In *dialogue*, our mistakes, biases, and shortsightedness can sometimes be the most important thing we have to offer to the process of bringing about personal and social change.

Four Categories of Racism

Individual – Overt & Covert

Overt - public, conscious, and intended act, including speech acts, by a person or persons from one race with the intent of doing damage to a person or persons of another race chiefly because of the race of the second person or persons

Covert - the only real difference between overt and covert racism is that the latter is not explicitly public (e.g., professor)

Institutional - exists when institutions or organizations, including educational ones, have standard operating procedures (intended or unintended) that hurt members of one or more races in relation to members of the dominant race.

Societal - similar to institutional racism, but exists on a broader, society-wide scale. Societal racism, then, can be said to exist when prevailing societal or cultural assumptions, norms, concepts, habits, expectations, etc. favor one race over one or more other races.

Civilizational - is the level of broad civilizational assumptions - assumptions that, though they construct the nature of our world and our experience of it, are not typically visible to most members of a civilization. Fundamental racism - the foundation. When any group significantly dominates other groups for hundreds of years, the ways of the dominant group (its epistemologies, ontologies, and axiologies) not only become the dominant ways of that civilization, but these ways also become so deeply imbedded that they typically are seen as “natural” or appropriate norms rather than as historically evolved social constructions.

Scheurich, J. J. & Young, M. D. (2002). White racism among white faculty: From critical understanding to antiracist activism. In W.A. Smith, P.G. Altbach, & K. Lomotey (Eds.), *The racial crisis in American higher education: Continuing challenges for the twenty-first century* (Rev. ed.) (pp.221-42). New York: SUNY Press.

I pledge to actively respect all persons.

I will foster an environment that values both our similarities and our differences

I realize there are other perspectives than my own.

I will strive to be honest and respectful in all my interactions and will presume good will.

I will honor this commitment in my work place, my personal life and all my pursuits.

I will invite others to embrace this message.